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Chiriguano SF10
Choroti SK6
Mataco SI7
Tehuelche SH5
Caraja SP9
Tucano SQ19
Guarani SM4
Timbira SO8
Araucanians SG4
Paez SC15
Canari SD4
Jivaro SD9
Aymara SF5
Ona SH4
Yahgan SH6

/For information on genic locations based on Streng's diagram of co-ordinates of the blood groups of the natives of South America, see: 4: Hill et al., 8818 Warao, Category 116, pp. 107-114./

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/164 cont./

Among the components of the Yepá Bajuári Majsá phratry all these models of social structure are disappearing. Today it is very rare to find among the members of this phratry marriages between cross cousins, and there have appeared, with this social dislocation, new kinship terms that correspond to the new patterns of marriage and kinship. It would be interesting to see to what point the Yepá Bajuári Majsá phratry varies from the other Tukana phratries, but so far it has been impossible to undertake this work.

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* 539 /372 cont./
Yúpuri Baúro began to vomit, and where the vomit of Yúpuri Baúro fell, a tobacco bush came up. And that is how the Tukano /Tucano/ obtained the seed of tobacco again.

The next day Uaí Majsé arrived at Diawí. He entered the maloca and asked Yúpuri Baúro: "What is new, Yúpuri Baúro?" Then Yúpuri Baúro answered him: "Hello." Yúpuri Baúro offered his hand to greet Uaí Majsé and offered him a seat so that he could sit in front of him. Then Uaí Majsé said: "Yesterday I sent you coca and tobacco." Then Yúpuri Baúro said: "Yes, I received them." Then Uaí Majsé said: "Pareroangó stole the coca seed from me." Then Yúpuri Baúro said: "I did not accept that stolen coca seed. That seed will be for her." Uaí Majsé disappeared as soon as he heard this. That is why the Yepá Bajuári Majsá remained without the coca seed. But Pareroangó gave the coca seed to her brother, and that is why all of the other Yepá Majsá, except Yepá Bajuári Majsá, have eaten coca since then.

Then Yepá Huáke gave Yúpuri Baúri two gourds, one was full of manioc starch and the other was full of corn starch. And from then on the Yepá Bajuári Majsá did not eat coca, but instead ate the starch of manioc and corn. But /373/ when the Yepá Bajuári Majsá invited the rest of the Yepá Majsá, then the other Yepá Majsá were not accustomed to eating manioc starch and corn starch. Then a Baré chief once gave coca seed to Yepára Oakajpeá so that it might be planted. Yepára Oakajpeá planted that coca, but no Yepá Bajuári Majsá would eat that coca. That coca was eaten only by the other Yepá Majsá when they came to the fiestas of the Yepá Bajuári Majsá. And it is only a short time ago that the Yepá Bajuári Majsá really began [276] to eat coca. And before only the wise old people could really eat coca, but now any fool eats coca.

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/273 cont./

d) His curing processes.

755 The curing process, even in cases of the use of adequate remedies, of plants of recognized therapeutic virtue, is based on suggestion, or at least it is helped by it. As a matter of fact, from the massages or suction of the ailing part, or from making water fall there from a cuia, they later show the patient (having recourse to prestidigitation, as Koch Grünberg, Z. I. 99 was able to observe) the object (bone, /274/ stone, thorn, insects, scales, etc.) that has been extracted from the painful member and caused him the pains, Waxkarí.

With the help of narcotics or stimulants, he will induce in himself states of crisis or of nervous excitation, during which he sees the causes of the sickness, or those who have caused the malefice. He will be able to make the patient see it too. He will prefer to bring the patient to his hut; or he will go to that of the patient during the night. He will demand the absence of other persons, and, alone with the patient, he will start his practices in an atmosphere of darkness and mystery, muttering very rapidly (21)

[797]

21. For this reason they like the Missionary to say the prayers more quickly.

unintelligible words, sung in a peculiar tone and alternated with loud sighs and groans. They know and perform a series of songs, each one with its efficacy for a given type of infirmity (22),

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[126]
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22. We have managed to record some of those songs of the pajés from the Tukano, Wanana, Taryana, and Huhúdeni tribes, which can be heard in the "Discoteca Etno-linguístico-musical /Ethno-linguistic-musical Record Collection/" of the Centro de Pesquisas of Iauareté. Address: P. Alcionilio Brüzzi, Largo C. de Jesus, 154, S. Paulo, Brazil.

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